

Project I.D. No. 46 ^{see below}
NAME: ASANO, SAICHINDSUKE DATE OF BIRTH: 1894 PLACE OF BIRTH: IWATE
Age: 79 Sex: M Marital Status: 1894 Education: BERNARD UNIVERSITY
PRE-WAR: M

Date of arrival in U.S.: 1918 Age: 23 M.S. Port of entry: SAN FRANCISCO
Occupation/s: 1. FACTORY WORKER 2. SCHOOL BOY 3. WICHITA TIMES REPORTER
Place of residence: 1. CENTRAL CA 2. SAN FRANCISCO 3.
Religious affiliation:
Community organizations/activities: ZAIKEI NIHONJINEA (JAPAN SOCIETY)

EVACUATION:

Name of assembly center: TANFORD
Name of relocation center: TOPAZ
Dispensation of property: SOLD, STORED IN WAREHOUSE Names of bank/s:
Jobs held in camp: 1. LIBRARIAN 2.
Jobs held outside of camp:
Left camp to go to:

POST-WAR:

Date returned to West Coast: SEPT 1945
Address/es: 1. MONTEREY 2. SAN FRANCISCO
3.
Religious affiliation: CHRISTIAN
Activities: 1. NEWSPAPER 2. 3.
If deceased, date, place and age at time of death:

Name of interviewer: TAKARABE Date: 11/73 Place: SAN FRANCISCO
TRANS: TAKARABE + MICHIO LAING

#46 attributed to "S. Asano" on interview schedule but
ID card for "F. Asano" gives same #.

NAME: Shichinosuke Asano

AGE: 79 years old

BIRTH DATE: Nov. 29, 1894

PLACE OF BIRTH: Morioka in Iwate Ken

MAJOR OCCUPATION: Newspaper writer, publisher

RELOCATION CENTER: Topaz

INTERVIEW DATE: Nov. 28, 1973

INTERVIEW PLACE: His Home in San Francisco

INTERVIEWER: Heihachiro Takarabe

TRANSLATOR: Heihachiro Takarabe/ Michiyo Laing

Q: Did you have something at your church?

A: Yes, we had a thanksgiving party at our church.

Three people received awards at that party. There were seven elderly people over eighty. Unfortunately I could not attend the party because I was sick. Do you have a prospectus of this project with you?

Q: Yes, I do. Here it is. There is also an Issei project at UCLA. This is one of Sacramento.

A: Your church in Sacramento is fairly old, isn't it?

Q: It was founded in 1920. That was called Japanese Christian Church. But I understand that even before that in 1912, a minister by the name of Rev. Koga worked at the Japanese Mission. Do you know about Yamato Colony?

A: Yes. It was founded by Mr. Kyutaro Abiko of Nichibei Times. ~~he~~ The colony still exists, but they went through hardships. Mr. Abiko, too, embarked upon the newspaper business. Nobody would have lost in this business then. The circulation of Japanese paper is now fixed, but people then kept coming in from Japan as immigrants. There must have been quite a profit. Mr. Abiko invested all that he earned in the colony. Those who worked for the paper must have sacrificed for this.

It was a great achievement, though. Some people who bought the land in the colony died in the process of building up the colony. It is now a fine ranch, although there used to be coyotes. The land was not only sandy soil but they did not have enough water, either. They started the colony despite all these. They must have struggled with difficulties. Quite unexpectedly, they were all Christians.

Q: Is that right? Was Mr. Abiko a Christian, too?

A: Yes, Mr. Abiko was one of the founders of Japanese Christian church. He was a man of conviction and one of the leaders in Japanese community here. Making the original plan, he recruited people and sold land in lots. There was also a plan to make a colony by the state, but it failed. It is not easy to cultivate the land and establish a colony. You have to have a strong will and conviction. The whole area is now well cultivated and the soil has improved greatly. We are proud of this Japanese colony in the United States.

Q: May I start the interview now? Will you mind telling me your name again?

A: My name is Shichinosuke Asano.

Q: Where were you from?

A: I am from Morioka, Iwate Ken.

Q: When were you born?

A: I was born on November 29, 1894 (27th year of Meiji).
My birthday will be the day after tomorrow.

Q: How old will you be?

A: I will be seventy nine.

Q: That's great.

A: I myself do not feel at all that I am that old. I
still feel the same way as I did when I first came to
the United States. However, people around me treat me
as an old person.

Q: When did you leave Japan?

A: It was 1918. I was 23 years old.

Q: I would like to ask you about the time when you were
still in Japan.

A: I was nineteen when I left my home town. I went to
Tokyo, looking up a person who was senior to me in my
home town. I went to school while I worked as a door-
keeper at his place. It was when I was 22 years old
that I started to think I liked to come to the United
States. My brother was here already. Then, I started

working for the Tokyo Maiyu (Newspaper). I worked for this newspaper office for about a year. There is no such a paper now. As an evening paper it was doing pretty well in those days. It was arranged that I would come to the United States as a special correspondent of this paper.

There was a new treaty with the United States and nobody was allowed to emigrate. Those who were allowed to go abroad were students, newspaper correspondents, and international merchants. It was rather difficult. To gain prestige, I decided to come over here. Fortunately, I had my brother here. Thus, I finally came over here but I gained rust rather than prestige.

Q: What kind of school did you go?

A: I went to Seisoku Preparatory School first and then entered Chuo University, although I quit half way. I worked for the Tokyo Maiyu Office until I left Japan at the age of 23. By the way, my older brother is a fine, pious man. I still respect him most.

Q: How old is he?

A: He is already eighty-eight years old. He will be eighty-nine next year. In Morioka he worked for the prefectural government. He used to practise Kendo and built up his constitution by playing sports.

There were so many Japanese who wanted to come over to the United States at that time. We, too, wished to come over. My brother thought that he had better learn English if he wanted to come to the United States. Thus, he started going to a missionary to learn English. He used to drink and smoke, but after going to see this missionary he quit both drinking and smoking.

When he came over here, he went to the countryside. Thus, I secured a footing by which to come to the States. We planned to work together for a while, save money, study and go back to Japan. We never thought of staying in the United States permanently. Somehow, however, I failed to go back to Japan.

In those days, Japanese who came over here as an immigrant or as a student did not have any idea of residing here permanently. They all planned to go back after they made money or finished their study. The standard of life to them was one in Japan.

Q: Let me go back to your earlier period. Do you remember any incident during your elementary school, high school or college days?

A: I cannot remember much of my school days.

Q: Do you remember your teachers?

A: Yes, I do a little. Anyhow I studied hard and wished to come to the United States. As for my newspaper work I used to stop at the office of the Seiyukai, the largest political party at that time (former name for Liberal-Democratic party), every day I brought back some news to be reported to the newspaper office.

Q: What did your father do then?

A: He was a business man and manufactured candles and hair oil. We did not have electricity yet and used candles. When we went out at night, we used a candle in a lantern. My father was a wholesaler.

Q: How many brothers and sisters do you have?

A: There were seven children in our family. To be exact, it was eight because the last one died before it became a year old. I am the seventh child. The brother I talked about earlier is the fourth one. Five out of seven children have already passed away. Myself and this brother are the only ones still alive. It may be because the climate here and hygiene are good for our health. We must have built up immunity from disease. All of my other brothers and sisters died from some sickness. In Japan public health is very poor.

Q: What was your family's religion?

A: My family's religion was Zen Buddhism. Zen Buddhism was quite popular in Morioka. My brother, the forth one, became the first Christian in my family in Morioka. He is in Utah now.

Q: Did you hear about Christianity before your brother became a Christian?

A: Not much, although I was aware that there were Cathoric nuns then. When I was little, I used to follow them around, and say bad things to them.

Q: Why did you come to the United States? Was it because of your career in newspaper or for political reason?

A: I did not have anything to do with politicians directly, although I wished to become a politician in the future. Because exposed to great people in that area everyday, I felt that I had to study more to become like them. However, to become like these men I had to have more learning. They seemed to be so unreachable. I, thus, decided to gain prestige by coming to the United States.

Q: Did you come to the States by boat? I guess it was the only way of transportation in those days. Did you stop in Hawaii?

A: I stopped there briefly on my way here.

Q: Were there all kinds of people aboard?

A: Most of the passengers were Japanese. Quite a few brides were aboard at that time. It was the time when marriage arrangement by pictures was still popular. There were quite a few women who were going to get married in the United States. Picture brides were later abolished.

Q: How did you feel toward these picture brides you met on board?

A: Since I was used to watch rather refined young girls in Tokyo, I wondered how those girls from the countryside who did not know good manners would adjust themselves to American life. But I suppose that some of them made it all right and had some fine children. I know one of these women. That family has a bicycle shop in Fresno.

Q: I know that you were able to get education. How about other people? I understand even men did not have much education in those days.

A: Most Japanese men came to the United States at that time to earn money. Immigration was then prohibited. There were also some merchants, students and ministers. So-called laborers were unable to come in those days. A lot of picture brides for laborers were also coming.

Q: I understand that there were quite a few number of incidents about marriages arranged by pictures.

A: I heard some tragic stories. Although they seem to be settled down now, some men pretended as if they were very successful over here instead of receiving their new brides sincerely. Some men even put moustache so that they would look dignified and sent their photoes. Thus, some women found their husbands rather different from what they expected. A lot of Japanese workers who looked successful were so-called blanket laborers. They did not live in a certain place, but went from one farm to another, looking for jobs and carrying their blankets. So, they couldn't possess many things. There were jobs all year around; pluning trees, planting seeds in the farm, etc. Thus, they wandered from one place to another for jobs. We used to call this blanket life.

Q: What was your first impression of the United States when you first landed?

A: I was not particularly impressed with her, but I found her more advanced and culturally superior than what I expected. Although I had seen almost everything in Tokyo before I came over here, I noticed a lot of things here such as better roads. I suppose Tokyo then was not quite developed yet. I came to America about the time when they finished the construction of a new tall building called Kaijoh Biru in front of Tokyo Station. However, I found a building like that all over here. I thought it was a tremendous building when I was still in Japan. I was surprised to know how culturally developed the United

States was.

Q: What did you do first in the States?

A: I went to my brother's. He was then in Central California. He had his own land and was engaged in farming. I developed an interest in farming and worked with him. We soon decided to grow seedlings for Olive trees since they were not available in those days. We must have planted about 200,000 cuttings in hot beds. We started in winter and the budding in spring. We, then, transplanted them in the field and grew them. Thus, we planned to earn a lot. We made hot beds and worked really hard.

I don't know how I could work so hard even though I didn't have such a labor experience. With about 200,000 seedlings we were able to get 60 or 70,000 cuttings, although we did not have any experience. From the beginning we had a contract to sell 20,000 seedlings. So, we had a good prospect. Since we did well with seedlings and the price was good, we thought we would do well.

However, the price of grapes went up all of a sudden. Reason was that it was priced at two cents per pound, but the price went up more than twice as much. For this

reason, those who used to grow and sell trees (plants) in Fresno area turned up the ground and started growing grapes. While it takes five or six years to harvest good-sized olives, you can harvest some grapes in the second year.

Therefore, we were unable to sell olive plants even though we had good plants. However, the price of live cuttings did not go down. We could not make any money by selling 100 or 200 plants as we had thousands of them. While we were having a difficult time selling them, the year was over and they grew rapidly. We could not sell them as seedlings any more. We, therefore, had to dig them up and cut the part of them in order to keep them small. Thus, we completely failed in olive business. I gave up the idea and went to San Francisco.

Q: Was it the following year?

A: No, I was there for about a year and a half. I carried blanket also for about a year. After I came out here in San Francisco, I wanted some experience as a school boy. I must have stayed with one family for half a year as a school boy. While I was working as a school boy, Hara Sensei (teacher) came from Tokyo. I was then writing articles for the paper, Shinsekai. Because of this, I was asked to work for the Nichibei Times.

Q: Did you write articles for the paper in Tokyo?

A: No, it was the paper here.

Q: What kind of articles did you write?

A: I wrote about my memories on Hara Sensei for the Shinsekai, but the offer came from the Nichibei Times. Although I used to work for the newspaper before, I felt I was not qualified. First of all, I didn't have a good command of English. I felt it was a little difficult for me to work as a newspaper man in the United States when my English was not perfect.

However, I was told not to worry about English because I could even learn it after I started working for the paper. I was further told that my assignment would be to interview those noted people who came to visit the United States from Japan by boat in those days, and to write articles about interview with them. As I used to know quite a few noted people in Japan, I felt confident about writing such articles.

Thus, I became a member of that press. I worked for them a long time. People now come to the States by plane, but in those days the ship arrived from Japan twice a month. Every time some distinguished men came, I went to meet them

on board off the coast and interviewed them before the boat reached the coast. I even wrote articles on board and delivered articles to the office as soon as the boat reached the wharf.

Q: How much time did you have?

Q: It was usually early in the morning about six o'clock.

We got on a small boat to meet them on board off the coast. We had about an hour to interview them. After that I went back to the office and worked on articles.

Q: Did this take place twice a month?

A: Yes. Some noted Japanese came to the United States by way of Europ, so I had to visit them at hotels. They used to stay at large hotels such as Fairmont and Central. People at hotels knew my face. They had a list of guests staying at the hotel at the counter. I took a look at the list and found what rooms these guests were staying. I called them from the lobby and asked if I could interview. Unlike the present time Japanese here wanted to know about the life in the future in Japan. They wanted to know anything about Japan. That's why we interviewed various Japanese visitors and the articles as the result of these interviews appeared in the paper. That was the best reading. Thus, I worked for the paper for some time. It was about 1932 when I became the editor. Since then, I engaged in the work of editing for the

paper and also wrote some editorials.

Q: After the passage of the new immigration law in 1924, I understand that Japanese were no longer able to come over here.

A: Yes, they could not come as immigrants.

Q: Wasn't it after 1924 when everybody including brides was not able to come any more?

A: Yes, I think you are right.

Q: Were you then working for the paper?

A: Yes, I was.

Q: What kind of effects did that immigration law bring?

A: It was the time when anti-Japanese problems used to come up one after another. Some legislations were even proposed on this matter in the State Legislature. However, we tried to fight against it every time.

Q: Do you mean Japanese did it?

A: Yes, the Nihonjinkai (Japanese Society) took initiative. We still have the Nihonjinkai here, but they are not active at all. In those days there was Japanese Society in every district. All those district societies constituted the Japanese Society in the United States (Zaibei Nihonjin Kan).

Q: Is it different from JACL?

A: JACL did not yet exist. I was an officer of Zaibei Nihonjin Kai in San Francisco. On those days when the boat did not arrive I went to its office. I collected some materials on current affairs there. Since it was dangerous to let it go when there was an issue of banking in the State Legislature, Nihonjinkai approached them through an agent and bribed them.

Q: Do you mean legislators?

A: Yes. I don't think there are bad legislators nowadays but there were some in those days.

Q: Did you bribe, using a lobbyist?

A: Yes. I don't seem to remember those things, but we really did.

Q: Was this one of main activities of Nihonjinkai?

A: Well, when problem like that came up, the Nihonjinkai had to deal with it. The activities of Nihonjinkai were not certainly just for that, but they took an action whenever such a problem arose.

Q: Didn't they provide service to those Japanese who went back to Japan to receive their brides?

A: Zaibei Nihonjin Kai were delegated by the Japanese

Counsulate to issue identification card (Shohmei ken) to those Japanese. There were two different groups of Japanese then; those who came over here as immigrants and others who were living here in other capacity not as immigrants. The former group of people were called imin and the latter were called hiimin. It was given the power to issue identification by the consulate. This was the power entrusted to them. It was also the source of income, too. Without this shomei ken they were unable to go back to Japan to get their brides.

Q: Which group was better, imin or hiimin

A: Hiimin was better.

Q: Imin was a rroups of people who wandered from place to place, wasn't it?

A: A number of Japanese managed to come to the United States illegally in addition to a large group of Japanese as immigrants. They were hiimin.

Q: Were even those who came over here illigally able to go back to Japan to find brides if they wanted?

A: Yes. They had to obtain shomei ken from Nihonjin Kai.

Q: Did Nihonjin Kai issue shomei ken even to those people?

A: Yes, they did. But they charged for the cards.

Q: What character did you use for ken of shomei ken?

A: It was ken of kenri (rights.) Without this shomei ken, the consulate did not seal a bond.

Q: It seems that Nihonkin Kai was delegated with quite a power.

A: Yes, indeed although they don't have anything to do now. Therefore, the secretary of Nihonjin Kai used to assert his authority. It was the job of Nihonjin Kai to distinguish imin (immigrants) from hiimin (non immigrants). They used their discretion and identified some immigrants as hiimin. Although there was no legal distinction but hiimin sounded better in Japan. The word, imin had the connotation of a laborer. Hiimin did not sound that way. For this reason, everybody wanted to get shomei ken as hiimin.

Q: Weren't you required to obtain a passport or visa in those days?

A: Yes, they were. Their passport indicated whether they were imin or hiimin.

Q: What were other activities of Nihonjin Kai?

A: Locally, they handled birth certificates, and reports on marriage for Japanese census registrar. They don't, of course, handle them now. In order to keep their children's Japanese citizenship people made a report to the

Japanese Consulate through Nihonjin Kai. This became later on an issue of dual citizenship. Everybody seemed to wish to have Japanese citizenship in those days.

Q: What do you think of Japanese' relationship with Caucasians in those days? Do you think that you had a good relationship with Caucasians? Or were there any sad incidents once in a while?

A: You know, this kind of things certainly reflect the nation's power. Since Japan was not so strong, Japanese were looked down by Americans. Even those Japanese who had high education were not respected. Before the war even the college graduates could not get a job. Some Japanese barely got some jobs in some Japanese shops. Japanese were never hired for good positions. It was only after the war that Japanese began to be employed in various fields. Some Japanese even made it to be a city mayor. The general position of Japanese has improved greatly after the war. I feel that we owe Issei for their respect for education. Because of the language difficulties Issei experienced a hard time. So they were determined to send their children to college no matter how hard they had to work to be able to afford to do so.

Q: Personally, have you had any frustrating experience?

A: I did not encounter any difficulties until after I got married. I came here originally as a newspaper man. After I lived with my brother for two years, doing some farm work, I came back to San Francisco and got the job with the newspaper firm. However, I encountered a problem when I tried to rent a house after I got married. Nobody would not rent me a place to live. Particularly, if you had children, you were out of luck totally. Since we, Japanese, did not have citizenship then, not only we could lease the land nor we could buy one. Even if we were able to buy the land, we probably would not have had sufficient funds in those days. We had to live somewhere we could rent a house, since Americans would not rent their house to us. We, thus, ended up living closely together with our family.

Q: Did you come over here in 1920

A: No, it was 1918.

Q: I guess a number of things must have happened in the Japanese community from, say, 1920 to 1930. What kind of incidents do you remember?

A: When I was in contryside, there were thousands of Japanese people around Fresno. They worked very hard, and made lots of money. However, at that time Chinese Gambling Joints were flurishing. Japanese people worked hard in

the day and they would go to town in weekends and gambled. Most of those Japanese laborers lost their earnings in those Chinese Gambling Joints.

It was not a very good situation here for those laborers to lose all their money to gambling. So when grapes time came, all students and others would go to pick grapes. Students were okay, because they had purpose, but those old people who had no purpose would go out to town and drink or gamble and then lose all their money. In that way Japanese would never accumulate enough money to do anything. So one summer, we called upon Salvation Army and started anti-gambling movement.

At that time Salvation Army was very strong. They would stuck up orange boxes and preached on the streets. What happen was that people wouldn't come to towns, so those towns declined. Those people went to other towns and Fresno became very slow town.

So leaders in town asked Salvation Army to cut the anti-gambling movement shout and go home. It came to a head. Salvation Army preached on the street and attacked leaders of the town. Local ministers and leaders organized a committee for anti-gambling movement. However, when the movement began to take hold, Salvation Army people had to

go home. In away without these people none of Japanese laborers would have no money left with them.

I listen to their preaching sometimes. I was new in this area, so I was very angry about the whole affair. So I really supported the movement. Later on, when the speeches were over, they decided to march around the town with flags and placard with Salvation Army people.

We passed through the town and went to the Salvation Army head quarter. Some of the people would throw empty cans at us. Those were Japanese people, you see. So Chinese Gambling Joint people were feeling the effect, so... We sang hymns and walked 3 blocks to the head-quarter. When I looked back, I was the only one who followed the Salvation Army people. The rest of the people just stayed where they were.

Mr. Kobayashi was very glad to welcome me. It was like that. Japanese didn't have any rights. No right to hold land, there were many restrictions. So it was very difficult to develop themselves. Many of them were single. I was very much against the abolition of picture marriages. It was not necessary to abolish it, because Italians were doing it.

All the countries who sent immigrants to America had to do it, because most of those men didn't have economic power to go back to their country to get marry. It wasn't just Japanese who had picture bride system.

Q: Why were they against picture marriages?

A: It's because Japanese would take jobs away from other laborers, and also Japanese began to succeed in many areas. So they wanted to obstruct advancement of Japanese people.

There was a newspaper called Sacramento Bee. A daughter of McClatchy is the owner now. McClatchy was one of the most leading anti-Japanese faction. He was really consistent. He was insisting that Japanese who are already in America must be protected. But there was no need to bring more Japanese immigrants. Because you see Japanese worked hard with very cheap wages.

So he insisted that they would take away jobs from Americans. There was no more need of Japanese immigrants. This was his insistence. Most of the people don't know about it. There is a rumour that he said Japanese wore only loin cloths. But that's not true.

Q: In 1920's there were very few Japanese women here. So

there must have been quite a few problems because of this.

Q: Yes, there were. There were also prostitutes, too, who were brought over. They used to go around many areas. There were 2 such houses in San Francisco. It was in down town.

Japanese boys used to work with cheap wages and went to school. There was places called "Day Work Center". There were 5 or 6 such houses in the town. People would call in these places for jobs. So they would look for people who would do those odd jobs. It was their business, you see.

Q: There is quite a bit of difference between two cultures, so there must have been quite interesting stories because of these differences.

A: Well, the biggest difference is the language. It was so difficult to convey one's wish to the other. So the things get really confused because of it.

Q: When did you get married?

A: It will be 25th anniversary a few years ago. We used to go to the same church, Reformed Church in San Francisco. It is called Independent Church now. We got to know each other there. My friend introduced us to each other.

At that time, newspaper man didn't get too much. We could eat, but that was about it. We didn't have much money, then. My wife did embroidery to help our finance.

Q: How many children do you have?

A: I have 4 children, 2 boys and 2 girls. They all graduated from colleges. One went into commercial art. The other was drafted. After he came back, he went into photography at the State College in Sacramento. One of the girl studied journalism. However, she is not in the field. She is working very hard at San Mateo Church. The other is engaged right now. She lives close to her sister. She went into cosmetology and has a licence, but she is not working in that field either. She is currently working at Pan American Air Line. She works at the office.

Q: Japanese did very well in school. Why do you think they did well?

A: They all knew that their parents suffered a lot. Their parents worked hard to send them through school. So they were very grateful and studied hard. If anyone wanted to go to college, his parents would send him to college even if they were poor. So all Japanese were able to get education on equal basis.

Q: You would think that it is very important to get education.

A: Yes, I think so. Educational background means a lot. Not only in Japan but also in this country. Whenever you go, they would ask you for your educational background. So if one wants to get a good position, he needs to have experience. In order for him to get experience, then he needs to have education. In order to get opportunity, he must have that education.

Q: Do you agree that if one goes to school, one becomes a learned person and acquires a good personality.

A: Well, if one goes to school, he learns a lot but good personality...people who goes to places like church acquires better personality, I think. One cannot do it by just learning by books.

Q: Have you ever been homesick?

A: No, I have never been. I was too busy. Especially for newspaper man, each day is full day and very busy. Besides, I worked among Japanese people, so I didn't feel lonesome or anything. I talked Japanese and wrote Japanese everyday. So I was not homesick. That's why I didn't have to go back to Japan for 32 years. I didn't have an opportunity to visit Japan. After the war, I established Nichibei Times. We didn't have any communication between Japan and us. Until then it was just

individual correspondence. So, it was a year after the end of the war that I started Nichibei Times.

Q: I would like to know about it more. Do you remember anything from the World War I?

A: I was still in Japan at THE TIME OF World War I.

Q: How about the Great Depression time?

A: I was here. I had my brother here, too. He had started art store on Grand Avenue. However, the Depression came a year after he had opened the store. So he's store was affected by that. He had to have light on all the time. But he couldn't even make sales to pay for electric bill.

When the recession comes, the first one to get hit is the art stores. We need to eat, but art works are luxury items, so they were not sold. So my older brother lost his store. I, too, invested in the store, so I lost out as well.

However, I had a job, so I didn't have to worry about living. It was very difficult for everybody. Farmers suffered a lot, too. Those people who bought land before the Alien Land Law came into being, couldn't make the payments. So it was very difficult for them. There was

a bank called Shokin Ginko. This bank loaned us money to continue. Farmers were really saved by this bank's effort. Those farmers gotten real big after the war. Whether it was in Fresno or other places, they used to live in small and dirty houses, but now they live in nice and big houses. They were able to save their land, you see.

Q: How did you feel when Pearl Harbor was attacked?

A: I was shocked. I was already the editor of the Newspaper. It happened on Sunday. It was my day off. Another person was covering it for me. Then, I got a call from him. He said, "It got started!" I said, "What's started?" He said, "They are bombing Pearl Harbor!" I thought that was a big trouble. So I went to the office right away without lunch.

At that time we lived on Lyon Street. The Newspaper Office was located on Edith Street. So I went over there. There were lots of FBI agents standing here and there. There was a hotel called Kashu Hotel (California Hotel). It was located where the Christian Church is now. When I got there, I was asked lots of questions. They wouldn't let me in. There were some Japanese inside of the hotel also. If I were to get inside once, then they wouldn't let me out. So, I wondered whether I should risk it.

Then I passed there and went to the newspaper office. By then FBI agents were in the office and wouldn't let me in. I was the editor and the owner of the Newspaper was Mrs. Abiko. She used to consult me about lots of things. We didn't know what to do with the newspaper busienss. We couldn't let it be, so we petitioned the government, so that we could reissue newspapers.

However, all the Japanese newspapers were stopped. They passed lots of new legislations everyday. Soon we couldn't go out in the evening. We could not come near beach within so many miles, either. However, Japanese didn't know anything about it because they couldn't read newspaper. So, I petitioned for reissueing newspapers again with above reasons.

Nichibei Shinbun was permitted to print newspaper again. It was the only newspaper which was allowed in the West Coast. In any case we couldn't pront newspaper for one month. When newspaper wasn't available, all kinds of rumor flew around and people were in confusion.

This was the main reason why we tried to reissue newspapers. We printed newspapers until everyone was evacuated in May. We were the last one to go to camp.

Q: You were an editor of a newspaper and looked upon as a man of great influence. Didn't FBI take you away to a special camp?

A: Well, I would think its because American belief in freedom of speech. So, I was a correspondence of Asahi newspaper, I should have been the first one to be incarsulated. However, I was not. It wasn't just me, other editors from "Shinsekai Asahi" newspaper was not incarsulated either. The owner of Shinsekai Asahi and Hokubei Mainichi were taken away though. Our owner was a woman and was not taken away. So I was saved. My people had asked me why I wasn't taken away? or you haven't gone yet? I was really ready, though.

Q: What did you do when you evacuated?

A: We took everything we could carry. So we were just like the time when we carried blankets. We made big sacks and stuffed clothings in them. Funitures were sold dirt cheep. They wouldn't buy them otherwise. They didn't even buy piano from us, even if I wanted to sell it.

People from secondhand funiture stores came and asked us how much we would sell funitures. So we quoted prices. Then they said they didn't want them. So we had to put them in wearhouse. We didn't know when we could come

home. We just couldn't afford to let it go for 4 to 5 years, because piano keys would be rotten by then. So we had to sell it very cheap.

Q: How about the newspaper officer?

A: We had to nail it down. At that time the company was mortgaged to Zellerback Paper Company, one of the largest paper company. So the company protected the office, at least we thought it would. So WE LEFT EVERY thing with them at the newspaper office and went to camp.

The newspaper company also had dormitory, too. There were about 7 or 8 people staying there. We were going to camp, so we wanted to take sheets and other things with us. But the manager said that he was going to leave everything as it was. So we left everything there.

We borrowed about \$10,000 from Zellerback Company. It was not that much money. But with this reason the company confiscated everything we had. There were quite bit of newspaper printing types. They had send them to the battle field for their use. They did such terrible thing.

We felt that they would protect Abiko family, but they

didn't. Before Zellerback Company got big, Mr. Abiko was their good friend, but when the time like that came, it really didn't make any difference. They did whatever business called for. They would take anything they could. So everything was lost. When we evacuated, we could take only things we could carry.

Q: Which Assembly Center did you go?

A: We went to Tanforan. We were there for a few months and then went to Topaz.

Q: How was the life in the center?

A: In the begining, it was very confusing. The only thing they had were temporary buildings, so when wind blew, sand came in the room. Grass grew out of the floor, because there were spaces between boards. It was really miserable. Food was very bad, too. I thought "How long must we continue this kind of life?"

When we went to relocation center, things got a little bit better. There new kind of camp life began. The camp was like a small city of 10,000 people. Each block had a maneger and each block sent a representative to the council in order to govern the people of the camp. Block manegers had to execute whatever the council had decided.

Q: The otherday I read in a editorial about 2 groups of people who were agaist each other.

A: Yes, when people were put in that kind of special confinement, people became very rebellious. So some people were against everything the government had ordered. In the camp there was a special registration/questionair. One of them was, "Are you against Japanese Emperor?" Well, most of the people were against that question. It was a very hastily prepared questionair for Japanese. So this questionair was said to be taken out later on.

The life in camp was very miserable. There was no future for people. There is no assurance of any sort. Every-day was the whole life and people were governed or influenced by brute force.

When one went to Administration to negotiate, then he would be branded as a spy. So people were controled by those brute powers. Some people went through traumatic experience.

I tried to create a library. You see, people had only one room and couldn't do anything. There were some books but they were all in English. We needed a library in Japanese. When we came in we couldn't bring too many

books because we were allowed to bring only one suitcase. Besides, when we entered Tanforan, they confiscated all the documents or books in Japanese, even Japanese Bible.

So in camp, I had a job to return all the books which were returned to the owners. So, I did return these books to the owners. But I knew who had what kind of books, so I began to think that if we had a library, people might feel a little better.

I collected about 300 books. Well, it was a real success. There weren't very many people who could read English. However, 300 books weren't enough. So I told people that they could borrow but they should leave their own books in the library. So we were able to increase books. In the end we had at least 8,000 books. I would say that the library in Topaz was the best one in the 10 relocation Centers. This means that everybody brought one or two books to the camp. They also brought from outside, too.

There was a Buddhist priest who had left over 1,000 books at University of California. He had asked to bring all those books to our library. So we were able to create a real good library. That's why Topaz didn't have too much troubles. Everyone was really engrossed in those books. When we read interesting books, we would stay up

all night. There were many people who said they were tired because they were reading too many books.

Later on I borrowed one empty building and used it as a library. We had a real thick board and engraved on it "Japanese Library". It was a nice "Gaku". I wanted to bring it back with me, but unfortunately I had to leave it there. The sign was donated to Columbia University. The books were sent to special internment camps. We also sent several thousands to San Francisco. You see, we had borrowed over several thousand books from a Buddhist church, so... The rest were donated to Kinmon Gakuen (Japanese School) and other Japanese schools.

Q: What else do you remember from the camp?

A: The thing I remember most was their hopelessness. So some would keep saying, "Japan won! Japan won!" Those people had lots of energy. They had shortwave radio. There were all kinds of engineers in the camp. So they made shortwave radios and they were listening to "Daihonei Happyo" (The Imperial Headquarter Announcement). They believed that when the war is over, Japanese Navy would come to welcome us back by battle ships. Those were right wingers and were very powerful people.

The camp became such a hopeless place and I wanted to give them a peace of mind as much as I could. There were about 500 internees from Hawaii who were placed here and there and finally came to Topaz. These people came to our library everyday and read books very feverishly. Those people were interned as soon as the war started.

People dug out millions of shells in the camp. They made crafts with them. These crafts were really nice. We exhibited those shell crafts in our library. The manager of the camp came to see it and said that they were better than anything he had seen before.

We encouraged people to bring back some of the Japanese cultural traditions. Shigin for instance, there were very few people who could learn shigin before. However, people learned it in camp. Floral crafts, tea ceremony, and others were enjoyed in camp.

After the war we sent a group of shigin singers back to Japan and encouraged Japanese to start singing shigin again. At that time very few people in Japan could practice it. Now we have many Japanese shigin singers come from Japan, but there was no such singers right after the war. In fact these traditional cultural

affairs were prohibited by the Occupational Army.

So in camp, virtuous aspect of life had disappeared and bad parts and violent people had become influential. People with education were not that important. There were churches, but only a few people attended it.

Q: Were there gangsters organized in camp?

A: Yes, there were. There were people right wingers, pro-Japan people who got together and began to push people around. So people with education could not express their opinions, because they didn't want to hear them. They felt that they needed to cooperate with administration. So when they talked things over at the administration office, they were called spies.

Q: There were lots of problems in regard to loyalty question.

A: Yes. That question was about whether or not we would pledge our loyalty to the Emperor. We had no problem of pledging our loyalty to America. However, the loyalty to the Emperor, or respect for the Emperor was a very difficult question.

This question was a very poorly worded. It really meant loyalty to Japan, then the matter could be understood simply.

Everybody had a hard time not pledging loyalty to Emperor. This was a real problem. Young people didn't pay much attention to this because they were Americans. However, Kibei Nisei were really Japanese loyalists. Some women were really involved in this, too. I saw women's involvement for the first time there. Other than that, there was no other problems.

Q: How about the problem of volunteers?

A: Well, they would not take Japanese Americans. However, for JACL, the government discriminated against Japanese. That was the position they had to take. So they encouraged the government to accept volunteers from Japanese Americans. It would be treating us equally. This was their opinion. We also supported this sentiment. However, if one had expressed this kind of opinion carelessly, he would be in trouble.

I had managed the library, so I met many interesting people. We used to discuss a lot about these matters. However, we could not come to a clear consensus.

There were two factions in camp, rightwingers (Japan loyalists) and moderates, who were in weaker position. Of course rightwingers were much stronger position. They

would use violence and other tactics. Some people who were in good term with administration, were attacked or they threw some smelly things through windows. ()

There was a Methodist minister by the name of Goto, who was chased by them. He was almost beaten up. Administration would not touch these matters, so there was no protection. Many people were attacked. These people were sent to Tule Lake later on, though. There was a list of those who were rightwingers. I knew many people because I was in newspaper business.

Once a man by the name of Oka came to visit us in camp. Then those people thought that he was a spy and they followed him all over the place. We had to be very careful whatever we did. Many people left camp because of this kind of thing.

The matter of volunteering, young people were feeling that all of their friends were drafted, and they just couldn't stay in camp quietly. Their conscience bothered them, so they decided to volunteer. Then their parent were against it.

My nephew wanted to volunteer. My older brother and I

took him out early in the morning and sent him out. My brother didn't have any problem with it. If they had discovered it, we could have been in trouble. You just couldn't go by common sense at that time. It was in that kind of condition.

Q: Did you stay in camp till the end?

A: Yes. It was begining of Sep, 1945 that I left the camp. The war ended on Aug. 15, 1945. I came back here.

When I came back, we didn't have anything left to publish newspaper. Rev. Kawamorita of Presbyterian Church was back here before the end of the war. He had opened the Sturge Memorial Building and made it a hostel for returnees. There were lots of luggage stuffed in that building before. He had made it available for returnees, so that people can get ready for reentry into the society again.

However, there were only a few people came back in the begining. I came back in the begining of September. My friend was in Monteley, so I went there first. Then I came back to San Francisco. When I came back, the basement of Rev. Kawamoritas was open and he made it available for us to use. It was the back of the current church building. We used Army blanket. I brought my

wife and children with me.

We didn't know who lived where. Even if people wanted to come out of the camp, there was no foundation. If they came out and go to countryside, people threw bombs at them, or shot bulets into their houses. The war was not quite over yet for those people and it was still smoldering. There were families who lost their young people at the battle fields. So hatred against Japanese were very severe. If one step back into the place like that, there would be a lot of troubles.

Besides, if they came back, they wouldn't know how to make living or knew what's happening. They really missed newspaper and they wanted me to start out a newspaper. Even if I wanted to start a newspaper, we didn't have machines or types. We wanted to order them from Japan, but we couldn't write to Japan. The first newspaper we could publish was May, 1946. It was really difficult to collect print types, and other machines.

All the print types were sent to Calcutta. They used to print some propaganda materials and drop them over the cities in Japan. So I had to collect all the types from Army.

There was a man by the name of Kanzo Ikeda in New York. He used to publish Newspaper called Hokushn in Oakland. He asked me if I wanted to join him to publish newspaper. He had print types and machines. So I told him to come back as soon as he could.

Meanwhile I went to Oakland and checked on the machine. Well, during that time the machine was really damaged and could not be used. While I was looking for print types, I came across a Jew who held print types for collateral, so I bought them from him. There was no such thing as printing machine. If there were any, all these were sent to Europe and other place to replace ones which were bombed.

It so happened that I discovered real junk machine in countryside. So I bought it and printed the first newspaper on May 18, 1946. When people heard that I was going to publish newspaper, I had lots of subscriptions. So I really expanded. Usually it takes about 6 months to establish 2nd and 3rd rate of mailing. But right at the beginning I had 2,000 subscriptions.

I began it in San Francisco, of course. At that time there was no newspapers, so I had orders from Mexico and South

America. Japanese newspapers were not allowed to publish. Because of this, "Japan Won" group and "Japan Lost" group had violent confrontation for the lack of information in South America. Gradually they began to understand the real conditon of Japan. Our newspaper was a real help in Mexico, Argentina and other South American contries.

Soon I created "Refgee Assistance Society". I consulted Rev. Kawamorita and buddhist Bishop and Tsukamoto who was the president of Nichibei Kai for this. They all volunteered their names to be used for this purpose. So I was able to create the society.

However, at that time, I was also working with Minken-yogo Kyokai to fight against Alien Land Law. So we felt that ti would be very difficut to send money and letters of encouragement. Many people had agreed with me, but there was no one who would work on this. So I had asked ministers to come together and asked them to work on it. Because Japan had lost war. They didn't have enough food and clothing. I told them that having small amount of donation would not do any good to help millions of people in Japan. So we really needed a large sum of money. We needed to provide expense for administ-ration. So that we could buy rice and used clothings and

send them to Japan.

The thing I asked ministers was that economic aid to Japan might not be accepted by the government, though there was a nationwide movement to help European situations. We need to begin now movement for Asian economic aid. For this we needed to get permission for the aid committee which was working under the President. In order to get this permit Christian church groups would be the most appropriate groups to work on. They could move their own church headquarters to petition Washington. I told this to ministers. Everyone cooperated.

The first one to respond was Friends' Service. They received a permit. Then Brothern Church. Then soon 13 churches also received permits, so they organized Lara committee (Licenced American Releif Association).

From this organization we could send all kinds of materials. LARA was really appreciate in Japan. We used to receive over 10,000 letters for it. We used to send school lunch food (kyushoku). This LARA Program was started by us. We collected tremendous amount of money for Japanese Releif program.

I wanted to pub licise this committee's work. So I wrote to Mr. Suzukawa of Asahi Shinbun (Asahi Newspaper).

We were not interested in getting credit for this , but the materials we had sent really helped Japan. I wanted Japanese to know our movement. So this man wrote it on the newspaper. At that time newspaper was censored. In any case this article was censored. So the true story was never revealed to the public.

The Army always took the position that they were fighting Japanese Army and not against Japanese people. So the gratitude towards American would decrease if they got to know that all those materials were sent by Japanese Americans. That's why it was censored.

However, we received thank you letters from all kinds of people. I had received a letter from the Emperor, too. I took a picture in front of the Emperor. There are only very few people who were able to take a picture in front of the Emperor. It was the invitation from "Asahi Shinbun". The Emperor had ~~tolded~~ told me at that time.

Q: You had received a decoration from the Emperor.

A: Yes, it was the third time. The first one was the 5th Order, then the 4th Order and the last one was the Third Order. I really felt that Rev. Kawamorita should have received it. He died early.

Q: Would you talk about your involvement with citizenship?

A: Before we came back, California Legislature had voted another Alien Land Law which was worse than the one before against Japanese. Before the war this land law made it impossible for Japanese to own land. But children who were citizen could own it.

You see, they were American Citizens, so they had the right to own land. However, according to the amended legislation, even though Nisei might own it, if the land was bought by non-citizens, then it would be violating the spirit of the law. Therefore, the state should confiscate such land.

So as soon as we came back from the camp, counties began to research and prosecute. It so happened that Mr. Ohyama of San Diego got charged with the violation of this law. He owned 21 acres of land. This land was bought by his father who was not a citizen. It was very clear. So his land was being confiscated.

If he lost the case in court, then most of the land owned by Japanese Americans in the West Coast would be confiscated. It would be as damaging as the evacuation itself. So we had to fight this law.

So we created an organization called "Minken Yogo Kai" (Civil Right Organization). We held a conference at Stockton. We had organized it to fight this law. The other issue was that we didn't have citizenship. Because we couldn't have citizenship we couldn't own land. So if we couldn't become citizens, there might be other legislations to take away our fishing license or brokers license or license for employment agencies. Many such bills were introduced in legislature in the past. The land law was one of them.

We needed to fight against this land law. At the same time we needed to gain right to become citizens. We needed to amend the law which said that Asians could not become naturalized citizens. Chinese and Philipino were able to gain citizenship. Japanese were the only people who didn't have that right. That's why it was easy for them to legislate agaisnt us. So we really needed to obtain the right for naturalization.

So we created that Civil Right Organization to work for this. We insisted that the land law was against the Constitution. We hired a lawyer by the name of Hatchson, who was former Secretary of State. He was really sympathetic for our cause and fought for us. Up to that

time even if we took the cause to the State Sprime Court, we lost the came. Finally, we took it up to the US Sprime Court and won the case there. Mr. Hutchson gave an eloquent argument for our cause.

The judgement was that even the state government could not violate the citizen's right to possess land. You see, the new legislation was that if the land was bought for a citizen by a non-citizen, the right to possess that land was invalid. However, the Suprime Court of the USA decided that the citizens have the right to own land and state cannot deny that.

It was the judgement for the strengthing of the right of citizens. So by that time over 200 cases of ownership of land was in question. So after that all these cases were thrown out of court. At the same time this new legislation became invalid.

We also had to work towards changing of the federal law for the naturalization of Japanese immigrants. We had to work with the U.S. Congress. In order to accoplish this, we sent Mike Masaoka to Washington to work with it. We again created an organization called "Kikaken Kakutoku Domei" (Federation to Obtain The Right Of

Naturalization). We raised fund from all over America for this. We were successful to pass a new immigration law to obtain the right of naturalization.

This was a direct and aggressive movement. You see Congressmen in Washington really didn't know anything about it, because for them this was such a small problem, even though it was a big problem for us. So Mike Masaoka talked to them explaining that America still had unequal treatment of Japanese. This was against the spirit of democracy. They were in agreement with it and were persuaded. That's why the law passed and the bill went to President Truman.

However, President Truman Veto the bill. The reason was that the bill had all kinds of riders such as communist party members and enemy aliens couldn't qualify. As the President, he could not pass it. It would create more problems. This would create 2nd class citizenship. It had to be comparable to the existing immigration law and shouldn't have conditions attached to it. So he wanted them to do it again.

But it would be really difficult to do it again. We had been working on it from 1945 to 1951. We went this

meeting and that meeting and it just took too much money and effort.

We spent \$1,000,000. We just couldn't redo it all over again. So, we decided to insist on passing it. We could always ammend it later on. We tried to override veto. We worked very hard for this, too. It passed the House easily. However, it was very difficult to pass Senete with 2/3 majority. We went to pick up Senetors who were sick and passed it with one vote to spare. So the Veto was overrode. It was really a historical event as far as Japanese Americans were concerned.

When I went to Japan I tried to explain this to people there, but they didn't understand how important it was, even though they were grateful for LARA materials and others. It's like "Hanayori Dango" (Food is better than flower).

When I think about it now, it's not just for Japanese Americans, but it really symblized Japan as a nation. This legislation was really aiming at Japan as the second rate country in comparison to European countries. This was in indirect cause for the Worl War II, too.

Whenever special envoys came from Japan, they negotiated this point with American Officials. However, they were not successful. However, a small group of immigrants fought hard and were successful. This is a real victory but Japanese people have not recognized this. I would say it was a tremendous job. It was really difficult to raise fund to begin with.

For instance, a professor at Stanford University told us, "Don't you know your own situation? You are enemy aliens! You just cannot bring a suit against the US Government. Who do you think you are?" He was against it from the beginning. He was a consultant to Japanese Consulate. It was in 1945 that we went to Stockton for a big conference. It was in December.

As far as newspaper was concerned, they insisted that it was wrong to go against existing law. Beside people who owned land were rich people and they should fund their own lawsuit. But as far as we were concerned, it was the matter of Civil Right and the US Constitution. These were our contentions. There were several Japanese newspapers which were against this fund raising. In America one must work actively and insist on your own worth actively and insist on your own rights. Otherwise

one would not go anywhere. We need to insist on our rights.

Q: You had spent so much energy for Japanese civil right and equality. You can't make money on these things. Where did you gain that energy?

A: I didn't do all these things with the awareness that I was working for civil right or justice and equality. However, I might have been influenced by all theose great men whom I met while I was young. I would like to be on the side of righteous. This was my purpose of publishing newspaper, too. I had to have this in mind all the time. I could not be influenced by interst groups. I did write an editorials about this.

Q: I know you wrote a book. Did you write about these things in it?

A: Yes, I did.

Q: We would like to translate this interview in English and publish it some day. Would it be okay?

A: Yes, of course.

Q: Can we quote from you book, too?

A: Yes. People began to ask for a copy. However, I don't

have it any more. It was published in Japan. It went to 2nd printing. We could publish it in America, but Japanese book stores wouldn't sell it for us. Recently a man who worked with Mike Masaoka told me that he had lots of record, so he wanted to publish it. He took it to Japan to publish it. However, it was not that interesting for Japanese. So they wouldn't print it. It was published finally, by the way.

Q: What do you think of Sansei?

A: Sansei are really pure Americans. Nisei know how much Issei suffered and they too must think of their own situation. So they do have real good quality, but they also are very timid in certain way.

For instance, when the war started, why were they incarcerated? Sansei question this. We, too, have a question in back of my mind. This was a really unreasonable thing that the government did. However, at that time there was a war and the whole event was ordered by military authority. So even if one were to fight this order, since there was a war going on, reason would not prevail. Besides...

You know the former governor, Warren, a few years ago

he came to a graduation ceremony at the University of California. Some Sansei went to see him and protested his action to send citizens to detention camps. Sansei are really simple minded (in a good sense).

Well, leaders of JACL were against evacuation in the beginning. However, Warren said that it was Military Order and it couldn't be helped, so we should go to camps with our parents.

This is the reason why they decided to go ahead with it. There were some also brought suit against the government. But they were not successful, people like Korematsu. There were people like that.

When you think about it though, it is really unreasonable, that the American citizens had to be detained. That's why American government is very apologetic about its action. So the government does recognize its mistake. However, again overriding concern here is that there was a war going on. There is no reason which can overcome war hysteria.

So because of these reasons, Nisei cooperated with the government. And Sansei are angry and protesting the

the government directly.

Sansei had opened "Kimochi Kai". Name is not that good, but Issei are really happy about it. They are trying to make Issei happy. This is a real good thing. I would not criticize them at all. They are really honest. They take a clear and definite stand. I suppose they could do that because they are Americans and they don't know anything about being loyal to Japan, even though they know that they belong to Japanese race.

They do have the awareness of being Japanese. Issei taught Nisei that Japanese were great people. We taught them that Japan was the third greatest industrial nation in the world. However, Japan had lost. Besides, Japanese people who were supposed to be educated and know how to behave had acted very violently in many Asian countries. Well, you know in war any country, any giant corporations' employees would act very arrogantly.

Nisei were really disappointed in Japan. But when Japan began to come back, America recognized Japanese talent. Then American companies began to employ Nisei. Even though there were stiff competition, they began to employ them. They also were thinking that Nisei could speak Japanese also.

But some Nisei couldn't handle Japanese language well. So the company was disappointed and Nisei themselves were sort of ashamed about it. That's why they began to teach Japanese to Sansei.

Q: What would you like to teach Sansei?

A: I would like them to keep the pride as Japanese race. Japanese race is a very superior race. There are also many virtues such as filial piety, and service to society. These are some of the virtues of Japan. So even though they might be Americans, they should not forget about these virtues which might be lacking in America. These would be special things Japanese Americans have and could contribute to American society.

Q: I am very impressed by your activities and contribution to the community.

A: I'm considering retiring. But I'll not regret at all even if I retire now.

Q: You are the president of Nichibei Times.

A: Yes, I am. I have been since 1946. But now even if I retire, I've got nothing to worry about. I still go to the office though. I go late and come home early. But I know that the newspaper will be okay even if I'm not

there. I have a lot of talented people working there.
I used to work on the New Year's special edition by
myself. But I told them that I'm not doing it this year.

Q: Thank you very much for your contribution.

A: Well, thank you. I've never had anybody who would
listen to me seriously. I did write many things of the
past on newspaper, but I've forgotten about them.

We had many difficult battles in the past, but when one
look at it the only thing people would think about is
whether it was good or bad.

Q: Did anyone come to interview you?

A: No. You mean JACL? Yes, Joe Masaoka came to talk to
me about one hour. I knew that the UCLA project had
spent a lot of money, but it didn't materialize.

Q: We need to preserve Issei experience. We have to do
this before Issei pass away.

A: That's right. There is very little record left about Issei.
When Issei pass away, there is no record left about
their life. Sansei need these records.

Q: Thank you very much. Do you think you could sign this

paper. This has something to do with Literary Property
Right. When we use your stories, we need your release.
Would you like to take a look and send it to me later on?

A: That's okay. I'll sign it.